

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. No[1]! *Oqsemo*([*I*] *oath*) by The *Qeyamatey's*[w] (*Judgment*) Day.	لَآ أُقۡسِمُ بِيَوۡمِ ٱلۡقِيَٰمَةِ ١
2. And no! *Oqsemo* ([*I*] *oath*) by the self[w] the *lawwama'te* (*iterative blamer*)[w].	وَلَآ أُقۡسِمُ بِٱلنَّفۡسِ ٱللَّوَّامَةِ ٢
3. Does reckon the mankind that never [*We*] gather his bones.	أَيَحۡسَبُ ٱلۡإِنسَٰنُ أَلَّن نَّجۡمَعَ عِظَامَهُۥ ٣
4. *Bala*[2] (*certainly-not*); *Qadireen*[3] (*We are capable of: effecting, giving, doing, enforcing, or influencing*) on that *nusawwe* ([*We*] *erect/even/set*) his fingertip[4].	بَلَىٰ قَٰدِرِينَ عَلَىٰٓ أَن نُّسَوِّيَ بَنَانَهُۥ ٤
5. Rather wants the mankind to *yafjora*[5] (*rip-off the religious cover*) [*he*] ahead (*of*) him[6].	بَلۡ يُرِيدُ ٱلۡإِنسَٰنُ لِيَفۡجُرَ أَمَامَهُۥ ٥
6. [*He*] asks: *ayyana*[7] (*when, which momentous period*) (*is*) The *Qeyamatey's*[w] (*Judgment's*) Day.	يَسۡـَٔلُ أَيَّانَ يَوۡمُ ٱلۡقِيَٰمَةِ ٦
7. So if[8] lightninged (*dazzled/dazed*) the sight.	فَإِذَا بَرِقَ ٱلۡبَصَرُ ٧
8. And the moon eclipsed/imploded.	وَخَسَفَ ٱلۡقَمَرُ ٨
9. And (*had been*) gathered the sun[w] and the moon[x].	وَجُمِعَ ٱلشَّمۡسُ وَٱلۡقَمَرُ ٩
10. Says the mankind then-day: where (*is*) the *mafarro* (*fleeing to: place/locale*).	يَقُولُ ٱلۡإِنسَٰنُ يَوۡمَئِذٍ أَيۡنَ ٱلۡمَفَرُّ ١٠
11. Not-at-all;[9] no *wazara* (*mountainous-refuge*).[10]	كَلَّا لَا وَزَرَ ١١
12. To your[t] Lord then-day (*is*) the *mustaqarro*[11] (*permanent-abode/ultimate realization*).	إِلَىٰ رَبِّكَ يَوۡمَئِذٍ ٱلۡمُسۡتَقَرُّ ١٢
13. *Younabba'o* (*to be informed by piece-of-significant-and-availing-news*) the mankind then-day by what: [*he*] advanced and tarried [*he*].	يُنَبَّؤُاْ ٱلۡإِنسَٰنُ يَوۡمَئِذِۭ بِمَا قَدَّمَ وَأَخَّرَ ١٣

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[1] The "لا" at the beginning of this *Ayah*, is by *consensus* is a *negation* particle! See الدر المصون، احمد حلبي! As to the oath, see footnote of (S56: 75-76)!

[2] The word "*bala*"= "*certainly-not*" is absolutely *not* synonymous to "yes"="نعم," see the *Lexicon* attached to this *Translation* for more elaboration!

[3] The word "قادر" is *masculine subjective noun*, meaning: *he who possesses power, capacity and efficiency to measure and effect*!

[4] The word "بنان" means the *fingertip* or the *finger* on the basis of *calling the whole by its part*!

[5] The word "يفجر" to become or be "فاجر"= "*ripper of religious cover*," as the religious cover prohibits or prevents its wearer from committing crimes in the open! So when the *ripper of religious cover* rips-off such a cover he *exceeds* the bounds! See الراغب for the word "فاجر!"

[6] The word "أمامه" means *that which is ahead of him*, i.e. *his life time*! That is he keeps *exceeding* the bounds in the open and *continually proposing to repent to his Lord*, but in reality he does *not* and continues to be "فاجر" by wanting to "يفجر!"

[7] The word "*ayyana*" = "أيان" really is "أي أوان أو أي حين," but with *reverence and magnanimity* for whatever "أيان" was used for! See معجم النحو is *which period*, a *specific and important* (momentous) *occurrence happen*!

[8] The particle "إذا" is a *future adverbial conditional* article hence it is "if" not "when!'

[9] The word "كلا" is an article of negation particularized for deterrence and prevention!

[10] The word "الوزر," with "فتحة على الـ"و" و الـ"ز" means *mountainous refuge*, not any refuge! See البصائر!

[11] Clearly for the *realization* of any thing *in this world* requires *time* and *place* to happen in it *semi-permanently*!

14. Rather the mankind (*is*) over [himself] a *baseeraton* (*witnesser/ testifier/ discernment-evidence*)[w].	بَلِ ٱلْإِنسَٰنُ عَلَىٰ نَفْسِهِۦ بَصِيرَةٌ ﴿١٤﴾
15. And albeit [*he*] cast his apologies[w].	وَلَوْ أَلْقَىٰ مَعَاذِيرَهُۥ ﴿١٥﴾
16. Let not move[*you*[s]]by it[x] your[t] tongue to hasten[*you*[s]] by it[x12].	لَا تُحَرِّكْ بِهِۦ لِسَانَكَ لِتَعْجَلَ بِهِۦٓ ﴿١٦﴾
17. Verily on Us (*is*) its[x] gathering and its[x] reading[13].	إِنَّ عَلَيْنَا جَمْعَهُۥ وَقُرْءَانَهُۥ ﴿١٧﴾
18.So *edha* (*when/ whereas*) We read it[x] then *ettabe'a* (*let-closely-follow* [*you*[s]]) its[x] reading[14].	فَإِذَا قَرَأْنَٰهُ فَٱتَّبِعْ قُرْءَانَهُۥ ﴿١٨﴾
19. Afterwards verily on Us (*is*) its[x15] elucidation[x].	ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُۥ ﴿١٩﴾
20. Not-at-all;[16] rather you[z] love the hastener[w].	كَلَّا بَلْ تُحِبُّونَ ٱلْعَاجِلَةَ ﴿٢٠﴾
21. And you[z] leave the Hereafter[w].	وَتَذَرُونَ ٱلْءَاخِرَةَ ﴿٢١﴾
22. Faces then-day (*are*) sparkling-delighters[ym].	وُجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ ﴿٢٢﴾
23. To its[x] Lord (*are*) lookers[ym] [*they*[ym]].	إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴿٢٣﴾
24. And faces then-day (*are*) precipitators[ym] [*they*[ym]][17].	وَوُجُوهٌ يَوْمَئِذٍۭ بَاسِرَةٌ ﴿٢٤﴾
25. Presume [*it*[w]] (*to be*) done by it[w] a back-breaker[w] (*calamity*).	تَظُنُّ أَن يُفْعَلَ بِهَا فَاقِرَةٌ ﴿٢٥﴾
26. Not-at-all[18]! *Edha* (*when/ whereas*) it[w] reached the collarbones.	كَلَّآ إِذَا بَلَغَتِ ٱلتَّرَاقِىَ ﴿٢٦﴾
27. And (*had been*) said: who[a] (*is*) *ra'qen*[19] (*curer/ lifter*).	وَقِيلَ مَنْۜ رَاقٍ ﴿٢٧﴾
28. And [*he*] presumed verily it[x] (*is*) the separation.	وَظَنَّ أَنَّهُ ٱلْفِرَاقُ ﴿٢٨﴾
29. And wrapped[w] the leg by the leg.	وَٱلْتَفَّتِ ٱلسَّاقُ بِٱلسَّاقِ ﴿٢٩﴾
30. To your[t] Lord then-day (*is*) the drive.	إِلَىٰ رَبِّكَ يَوْمَئِذٍ ٱلْمَسَاقُ ﴿٣٠﴾
31. So neither *ssaddaqa* (*affirmed as credible*) [*he*] and nor [*he*] prayed.	فَلَا صَدَّقَ وَلَا صَلَّىٰ ﴿٣١﴾
32. [And,] but denied [*he*] and [*he*] diverted.	وَلَٰكِن كَذَّبَ وَتَوَلَّىٰ ﴿٣٢﴾
33. Afterwards [*he*] went to his family struttingly.	ثُمَّ ذَهَبَ إِلَىٰٓ أَهْلِهِۦ يَتَمَطَّىٰٓ ﴿٣٣﴾
34. Woe for you[g] then woe.	أَوْلَىٰ لَكَ فَأَوْلَىٰ ﴿٣٤﴾
35. Afterwards woe for you[g] then woe.	ثُمَّ أَوْلَىٰ لَكَ فَأَوْلَىٰ ﴿٣٥﴾
36. Does reckon the mankind that [*he*] (*is to be*) left a neglect[20].	أَيَحْسَبُ ٱلْإِنسَٰنُ أَن يُتْرَكَ سُدًى ﴿٣٦﴾
37. Has not been [*he*] *nutfatan* (*sperm-drop*[w]) of semen[x] (*to be*) ejaculated.	أَلَمْ يَكُ نُطْفَةً مِّن مَّنِىٍّ يُمْنَىٰ ﴿٣٧﴾

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[12] The pronoun "**ه**" in "**به**" refers to the *Qur'an* which is *masculine singular*!
[13] Similarly, the pronouns "**ه**" in "**جمعه**" and "**قرآنه**" both refer to the *Qur'an*, which is *masculine singular*!
[14] Similarly, the pronouns "**ه**" in "**قرأناه**" and "**قرآنه**" both refer to the *Qur'an*, which is *masculine singular*! And says: "**اللسان**" "**قرآنه**" means *its reading*! Clearly The Qur'an is *The Supreme Book*, revealed to Mohammad (SAWS), which contains Allah's words, and one hundred and fourteen *Surah*!
[15] The pronoun "**ه**" in "**بيانه**" refers to the *Qur'an* which is *masculine singular*!
[16] See footnote 9 above for "**كلا!**"
[17] The word "**باسرة**" comes from "**بسر**" which means acted prematurely, or precipitately! See **الراغب**!
[18] See footnote9 above for "**كلا!**"
[19] The word "**راق**" lends itself to *two distinct* meanings: (1) *curer*, *treater*! And (2) *lifter*, to lift the *soul* to the Lord! According to Ibn Abbas *lifter* is more fit! See **القرطبي**!
[20] That is left to be aimless or without any purpose in life!

38. Afterwards [*he*] [was] *alaqa'ten*[21] (*adherent-suspender/-blood-clot*)[w]; then [*He*] created then *sawwa* ([*He*] *erected/-evened*).	ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّىٰ ﴿٣٨﴾
39. Then [*He*] made of him the pairs,[22] the male and the female.	فَجَعَلَ مِنْهُ ٱلزَّوْجَيْنِ ٱلذَّكَرَ وَٱلْأُنثَىٰٓ ﴿٣٩﴾
40. Is not *Tha'leka* (*afar-that-He/*)[x] (*is*) surely *Qadir*[23] (*He-Who is capable of: giving/ doing/ enforcing/ or influencing*) on to quicken [*He*] the dead.	أَلَيْسَ ذَٰلِكَ بِقَٰدِرٍ عَلَىٰٓ أَن يُحْـِۧيَ ٱلْمَوْتَىٰ ﴿٤٠﴾

[21] The word "علقة" = "*adherent-suspender*," = that which *adheres as suspender* or "*clot*" in *both Arabic and English* "علقة" or "*adherent-suspender/ clot*" could be of *any* thing! But in this case of "*bloody nature*" perhaps it is "*the mass of the zygote*" (the *union of the sperm and an ovum before its cleavage*)!

[22] The word "زوج" in "زوجين" *strictly and linguistically* speaking means (1) *pair*, (2) *husband* or *wife*, (3) the *individual entity with a companion*, (4) *category* (sort or kind or specimen, (5) *hue* (color). And quite relevant to the word "زوج" is its *plural*: (1) "أزواج," which could *also* mean: (2) *similars*, i.e. the *look-likes*!), (3) *hues*! See اللسان!

[23] The word "قادر" is *masculine, singular, subjective noun*, meaning: (1) *Causer of Fate*, (2) *He-Who is capable of: giving, doing, enforcing, or influencing*!